

Eau Claire *The Herald*

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March 2006

A Season of Fasting: Reflections on the Primates' Meeting

Episcopal News Service

Posted: Tuesday, February 20, 2007

Presiding Bishop Katharine Jefferts Schori offered the following reflections following the February 15-19 meeting of Anglican Primates near Dar es Salaam, Tanzania.

The recent meeting of the Primates in Dar es Salaam, Tanzania, was a challenging one. Fourteen new primates joined the group; three longer-serving primates were unable to be present. It was a great joy to meet and begin to know a number of the primates, and to renew friendships with others. While much of our time and energy was focused on the Episcopal Church, several other agenda items were of considerable interest to many of those who gathered.

The Design Group for an Anglican Covenant submitted an initial draft for consideration by the Primates' Meeting, which in turn commended it to the Communion for consideration, debate, and revision before the Lambeth Conference next year. This covenant is a further step in the Windsor process, engaged in the understanding that all human communities need boundaries in order to function. Anglicanism has always valued a rather wide set of boundaries, and boundaries are a central issue in the current debate—where are they, and how wide a space can they contain? The Covenant in its current draft attempts to define what the essentials and non-negotiable elements of Anglicanism might be, and how the Communion might live together in diversity.

The new United Nations observer, Hellen Wangusa, was installed during our meeting, and also led a discussion on the Millennium Development Goals. The Goals are directed primarily toward the governments of this world, both those in the developing world, who will have to design the systems to implement the goals, and the governments of the developed world, which are asked to contribute 0.7% of their annual incomes. She challenged us to recognize that these goals only go part way toward achieving full healing in the world, and that our own vision is of a world entirely reconciled and healed in God.

We also heard about the work being done on Theological Education in the Anglican Communion (TEAC). This body has produced thoughtful and creative, outcome-based guidelines for theological education of our baptized and ordained members.

The highlight of our meeting was the visit to Zanzibar and the remembrance of the end of the slave trade. We worshiped at the Anglican Cathedral in Zanzibar, built over the old slave market. Slavery was outlawed in British Empire in 1807, but it took another 90 years for the trade in Zanzibar to finally come to an end. Anglicans were a profound influence all through that period, and the Sultan of Zanzibar only signed the final treaty when faced with British warships in the harbor. David Livingstone is commemorated here for his tireless efforts to put an end to the ancient and inhuman practice of slavery. The struggle to end slavery has some parallel with our

current controversy, and we can note the less than universal agreement about the moral duty of Christians over a lengthy period. The United States also experienced major division over slavery, even though the Episcopal Church did not fully divide. Some see that part of our history as shameful, while others see it as a sign of hope, and that, too, has current parallels.

We traveled home from this meeting at Carnival, the farewell to meat (*carne vale*) that comes just before Lent begins. That is an image that may be useful as we consider what the Primates' gathering is commending to the Episcopal Church. The Episcopal Church has been asked to consider the wider body of the Anglican Communion and its needs. Our own Church has in recent years tended to focus on the suffering of one portion of the body, particularly those who feel that justice demands the full recognition and celebration of the gifts of gay and lesbian Christians. That focus has been seen in some other parts of the global Church, as inappropriate, especially as it has been felt to be a dismissal of traditional understandings of sexual morality. Both parties hold positions that can be defended by appeal to our Anglican sources of authority—scripture, tradition, and reason—but each finds it very difficult to understand and embrace the other. What is being asked of both parties is a season of fasting—from authorizing rites for blessing same-sex unions and consecrating bishops in such unions on the one hand, and from transgressing traditional diocesan boundaries on the other.



The Most Reverend Katharine Jefferts Schori

A parallel to this situation in our tradition might be seen in the controversy over eating meat in early Christian communities, mentioned both in the letter to the Romans and the first letter to the Corinthians. In those early communities, the meat available for purchase in the public market was often part of an animal that had been offered (in whole or in part) in sacrifice in various pagan religious rites. The troubling question in the Christian community was whether or not it was appropriate to eat such meat—was it tainted by its involvement in pagan

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religion? Did one participate in that religion (and thus commit apostasy) by eating it? Paul encourages the Christians in Rome and Corinth to recall that, while there may be no specific prohibition about eating such meat, the sensitive in the community might refrain if others would be offended. The needs of the weaker members, and the real possibility that their faith may be injured, are an important consideration in making the dietary decision.

The current controversy brings a desire for justice on the one hand into apparent conflict with a desire for fidelity to a strict understanding of the biblical tradition and to the main stream of the ethical tradition. Either party may be understood to be the meat-eaters, and each is reminded that their single-minded desire may be an idol. Either party might constructively also be understood by the other as the weaker member, whose sensibilities need to be considered and respected.

God's justice is always tempered with mercy, and God continues to be at work in this world, urging the faithful into deeper understandings of what it means to be human and our call as Christians to live as followers of Jesus. Each party

"God's justice is always tempered with mercy, and God continues to be at work in this world . . ."

in this conflict is asked to consider the good faith of the other, to consider that the weakness or sensitivity of the other is of significant import, and therefore to fast, or "refrain from eating meat," for a season. Each is asked to discipline itself for the sake of the greater whole, and the mission that is only possible when the community maintains its integrity.

Justice, (steadfast) love, and mercy always go together in our biblical tradition. None is complete without the

others. While those who seek full inclusion for gay and lesbian Christians, and the equal valuing of their gifts for ministry, do so out of an undeniable passion for justice, others seek a fidelity to the tradition that cannot understand or countenance the violation of what that tradition says about sexual ethics. Each is being asked to forbear for a season. The word of hope is that in God all things are possible, and that fasting is not a permanent condition of a Christian people, nor a normative one. God's dream is of all people gathered at a feast, and we enter Lent looking toward that Easter feast and the new life that will, in God's good time, be proclaimed.

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LaCrosse priest makes mission visit to Sudan

The Reverend Patrick Augustine, rector of Christ Church, La Crosse, Wi., returned November 30, 2006, from a short term mission trip to Southern Sudan. During his time in Sudan, Father Augustine accompanied the Most Reverend Joseph Morona, Archbishop of Sudan, to the dioceses of Juba, Laniya, Yei and Maridi. Father Augustine said he was able to raise funds for the education of Sudanese orphan children, the work of the Mother's Union and building a Secondary School in the Diocese of Maridi.

On Sunday, November 19, 2006, Archbishop Marona inducted Father Augustine as a Canon at All Saints Cathedral in Juba, Sudan.

TOPICS UNLIMITED

Horses of the Spirit:
Leadership and Psycho-Spiritual Development
Through Equine Assisted Therapy

Fr. Bernard McCoy
15 March– 7 p.m.

Who Are These Latinos Among Us?

Monica Ceballos
19 April, 2007

The Ethical Significance of Wilderness

Rick Kyte

May 17, 2007– 7 p.m.

The Friendly, Little Red Church on Water Street
St. John's Episcopal
322 N. Water St. ~ Sparta

Please come hear our presenters and join in the rich discussion.

Eau Claire *The Herald*

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Bishop Mark MacDonald named Canadian National Indigenous Bishop

Episcopal News Service

By: Mary Frances Schjonberg

Alaska bishop named Canadian National Indigenous Bishop MacDonald will remain assisting bishop in Navajoland



Mark L. MacDonald, the seventh Episcopal bishop of the Diocese of Alaska, hopes that his new ministry as the Anglican Church of Canada's first National Indigenous Bishop will both transform the way people think about the church and move Anglicans into deeper communion with each other.

Archbishop Andrew Hutchison, Primate of the Anglican Church of Canada, announced his appointment of MacDonald at a news conference in the Church's headquarters in Toronto January 4.

MacDonald, 52, becomes a rarity in Anglican tradition — a bishop who is pastor to a group of people irrespective of where they live, rather than to residents of a geographic diocese. In Canada, only the Bishop Ordinary to the Armed Forces, with pastoral oversight of Anglicans serving in the Armed Forces, is in an analogous position, according to a news release from the Church announcing Hutchison's choice.

As well as crossing Canadian diocesan jurisdictions, MacDonald, in his new position, will straddle national and ecclesiastical boundaries as well. Although he has resigned as Bishop of Alaska, he is due to remain assisting bishop of Navajoland Area Mission with the Episcopal Church.

"It's important to remember that we elect bishops for the church," Hutchison said at the news conference. "We don't elect bishops for national jurisdictions."

MacDonald told ENS after the news conference that "the most important thing to remember is that aboriginal authority and identity is based on a living relationship with the land."

"It is that relationship that is the hallmark of what we might call catholic jurisdiction," he said. "It's that distinction which makes this quite a bit different than simply saying 'well, we'd like to do it better our way' or 'we have an ideological concern we want to give expression to.'"

He said that, while all other parties had signed off on the idea of retaining his Navajoland role, the people in that mission area will be asked soon for their approval. He noted that his move to Toronto will actually put him closer to Navajoland than when he lived in Alaska.

MacDonald and his family often speak Navajo with each other and he said they hold the area as a "close and special place."

He said that, as bishop in Alaska, he'd been involved in "cross-border mission" with the Canadian diocese of the Arctic and the Yukon. When he expressed concern to then-President Bishop Frank Griswold about how such movement between Anglican provinces might look, MacDonald said that Griswold helped him see the distinction between "making this kind of differentiation to deepen communion rather than break it."

"That's been the touchstone for us all along; we hope to be a jurisdiction that is in deeper communion with all parts of the Anglican Communion," MacDonald said. "We hope to be a place of healing and reconciliation."

He said the most important aspect of this new episcopate is that it grew out of a "vision of our elders for many, many, many decades — a vision born in their living encounter with God through the Gospel and their own values and culture."

"On that level, I would say that it's a prophetic challenge to the whole church," he said. "If we do this as it should be done, we're going to be a spiritual movement and not just the replication of an institution. And if we do that well, it'll be transformation for everybody."

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Williams, Rowan. *Why Study the Past?: The Quest for the Historical Church.*

Grand Rapids: Eerdmans, 2005. 129 pages. \$15.00

Reviewed by: Charles Carter.

Mr. Carter is a philosophy major at the University of Wisconsin, Eau Claire, a Cathedral parishioner, and the Cathedral Librarian.



Charles Carter

Rowan Williams is the 104th Archbishop of Canterbury and a noted scholar, theologian and historian. *Why Study the Past?* is a series of lectures delivered by Dr. Williams at Salisbury Cathedral in the spring of 2003, part of Sarum College's Sarum Lectures, which Dr. Williams has expanded for publishing. The book tackles the difficult question of the nature of historical inquiry. Pointing out why history is important for Christians and defining what it is that history does are the main concerns of this book.

History, says the Archbishop, is filled with continuities and discontinuities. Because of its discontinuities, history has an element of "strangeness"—when we commit ourselves to the task of doing history, we must never assume that we will be able to fully understand what has gone on before us. But that doesn't mean the past is entirely unknowable. What it does mean is that the historical process is one requiring a good amount of rigorous work; but the result of this labour serves to give clarification in our own day to ourselves, our communities, and, in the context of Christianity, the identity of the Church.

The first chapter of the book deals with history as a discipline. Williams examines the question of what history is and proceeds to look at Christian attempts of Church history, including the writings of Eusebius and Bede. The next chapter deals with the identity of the early Church. He builds a picture of the primitive Church that is bound to the supremacy of God in Christ over and above any temporal leader, a conviction that leads many early Christians to their death at the hands of Roman authorities. What was important to the first Christians was their dedication to the initiative of God, a conviction that leads him to the next chapter on the Reformation. A main concern of the reformers was to re-establish the idea of God's sovereignty, says Williams. In the final chapter, Williams discusses the importance of history in today's church. The archbishop offers compelling thoughts on what history means for us, as Christians in the present. Because Christianity is rooted in history—in the Incarnation, Christians can not take the business of history lightly.

The Archbishop presents a compelling view of the nature and role of history. The reviewer has only minor quibbles with Williams' leap from the early Church to the Reformation without paying much attention to the middle ages. He acknowledges this in the text, and it would be interesting to hear his thoughts about this period of Church history.

This is a highly relevant text by one of the great minds in Anglicanism today. It opens up ways of understanding our past that are at once familiar and yet different. It should be read with care, and one ought not be afraid to read a section more than once! This relatively short work draws on many different ideas from thinkers throughout history and is recommended for anyone seeking a deeper understanding of Christian origins and identity.

MacDonald said that the people with whom he will be doing ministry “are in the midst of unfolding the aboriginal life, the aboriginal authority, aboriginal reality in an Anglican context.”

“What we do know is that we want to have more aboriginal leadership. I think it would be safe to say there’s a broad consensus that we would like to have more aboriginal bishops,” he said. “How this plays out administratively and ecclesiastically is going to be very interesting. In some respects, it’s a post-denominational development.”

Other denominations and other native people in other denominations have expressed interest in the idea of an indigenous bishop, he said.

“You have a group of people who are organizing their fellowship around the idea of aboriginal authority and identity,” MacDonald said. “It’s a powerful thing.”

MacDonald said he’s been chosen by the council to “midwife this effort” and that there may be many ways in which it is embodied.

“You can’t say that you respect aboriginal authority, which is tribal authority, and then impose a solution at a national level,” he said. “You have to negotiate and talk and work with people on a tribe-by-tribe, church-by-church, bishop-by-bishop, diocese-by-diocese basis. That’s going to be a challenge, because people really have to express their authority in this at the local level.”

A national indigenous bishop was requested by a national gathering of indigenous Anglicans held in Pinawa, Manitoba, in 2005, according to the Church’s release.

Hutchison, who attended that gathering, said at the time that he would do everything he could to fulfill the request, and since then, the Anglican Council of Indigenous Peoples has conducted an international search for an appropriate candidate. Among the requirements for the position was that the successful candidate be a native person and already a bishop, according to the release.

MacDonald told ENS that, while he is not an enrolled member of a tribe, he has ancestral and family history connections to many tribal groups and that he raised the issue with the council during his interviews.

The Anglican Journal reported in August that Hutchison had agreed to appoint the initial candidate whose name would be proposed by the council.

MacDonald, who will be 53 on January 15, was consecrated on September 13, 1997, in Fairbanks, Alaska. Since June 2006, he has also been assisting bishop of the Navajoland Area Mission. The Presiding Bishop and the House of Bishops has jurisdiction over mission areas. Bishop Rustin Kimsey, retired bishop of Eastern Oregon, retired as assisting bishop of Navajoland on July 1, 2006. MacDonald said he will remain a part of the Episcopal Church’s House of Bishops.

His formal education includes a Bachelor of Arts degree in Religious Studies and Psychology from the College of St. Scholastica, Duluth, Minnesota; a Master of Divinity degree from Wycliffe College, Toronto, Ontario, Canada; and post-graduate work at Luther-Northwestern Theological Seminary in Minneapolis, Minnesota.

He has held parochial positions in Mississauga, Ontario, Canada; Duluth, Tomah and Mauston, Wisconsin; Portland, Oregon; and the Southeast Regional mission of Navajoland. Immediately prior to his ordination to the episcopate, MacDonald was Canon Missioner for Training in the Diocese of Minnesota and vicar of St. Antipas’ Church, Redby, and St. John-in-the-Wilderness Church, Red Lake, Red Lake Nation.

He and his wife, Virginia Sha Lynn, have three children. MacDonald will initially set up his office at the Anglican Church’s national office in Toronto, with the possibility of relocation at a later date.

The Canadian church has asked its members to pray for MacDonald’s new ministry during worship services on Sunday, January 7, when Anglican congregations will celebrate the Feast of the Baptism of our Lord, a time when prayers are traditionally offered for the initiation of new ministries.

Cathedral Choir spreads Christmas Spirit to Iraq

By: Beverly Hudson, Choir Director

The members of the Christ Church Cathedral choir “adopted” Cathedral member Audrey Paulson’s granddaughter, Kristin Burkhart, who is in Iraq, by sending her presents for Christmas. Enclosed in the package were toiletries, CD’s and a video of the 2003 Christmas Eve midnight mass at the Cathedral.

Kristin sent a picture of her platoon along with her thank-you letter. She said, “I am in charge of five other soldiers, all of whom were not able to be home for Christmas. During my weekly squad meeting I passed out the presents and we all opened them like it was Christmas morning. Then we all switched and traded with each other. It was so exciting! I want you all to know how happy you made my whole squad. It meant so much to all of us.”



Kristin and “her” troops

Ascension Church reaches out to young families - *Friday Night Out*



The people of Ascension Church in Hayward have begun a new ministry intended to reach out to young families in the community. The program is called Friday Night Out. Recognizing that one of the biggest stressors for young parents is their inability to spend quality time with each other due to childcare concerns, members of Ascension give of their time and provide free childcare for young parents on the last Friday of each month. The only condition is that parents must agree to go out on a date together. While this is a very simple ministry, it has been very effective in communicating to the Hayward community that the people of Ascension wish to serve young families. As an added benefit, our members meet young families that otherwise they would probably not meet. Perhaps this ministry could be duplicated by other congregations in the diocese who wish to reach out to young families. If you would like more information about Friday Night Out, please contact Father Art Hancock at (715) 634.3283.

HAITI PROJECT

By :John Meacham, St. Alban's, Spooner

In January, the Haiti Project meeting was held at St. Alban's Spooner. Fr. George Stamm, Diane Dawson, JoAnn Martin, John and Carol Meacham attended. This meeting was held to organize and build the Haiti Project team in the Diocese of Eau Claire. We discussed the possibility of a Diocesan Mission to Jeanette Haiti in the late fall, church visits to present the project to the churches in our diocese and finally increase the sponsorship of an additional 10 children in 2007. There are exciting things happening in this important effort. First, in November, John and Carol Meacham sold Haitian crafts and locally donated crafts at the St. Albans craft show and raised nearly \$250 for the Haitian project. Christ Church Chippewa has an active youth group that is building a diorama of the Jeannette Haiti mountain area.

If your church is working toward the Millennium Development Goals (MDG), this project fits right into the goals established by the United Nations.

Many thanks go out to JoAnn Martin for her dedication and all the work she has done for the project. Due to her commitments building a new business she has relinquished her role as coordinator. Thank you again, JoAnn.

If you or your church has not participated in sponsoring children, please prayerfully consider doing so. We will be happy to show you the details of this project. We also will gladly visit your church and give presentations at your coffee hour or event. If you have any questions or would like to participate in this project feel free to contact us at your convenience.

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Officers and vestry elected at St. Simeon's, LaFayette

By : Wayne Mueller



St. Simeon's had their annual meeting Jan. 21st 2007 with Potluck dinner after mass. Officers and Vestry members are shown in the photo to the right: seated L-R: Kathie Kurshinsky -clerk and Hannelore Mueller, Connie Olinger, Mike Olinger - vestry members, Standing left to right are Don Wolfe-Junior Warden, Wayne Mueller -Senior Warden, Father George Stamm, Ron Michaud- Treasurer, Bonita Aude, Sue Ripplinger, Jinia Kervin vestry members.

Shrove Tuesday Pancake Supper: A Great success for the men of Ascension

By: The Rev. Art Hancock

The men of Ascension Church hosted a Pancake Supper on Shrove Tuesday that by all estimations was a great success! About 70 people came for the fantastic food, fellowship and fun. The crowd was a mix of both Ascension members and others in the community. It is anticipated that this will become an annual ministry of the men of Ascension.



Larry Rusk directing pancake production and

Baptism and Confirmations at Grace Church, Rice Lake



Newly baptism member, Aurora Joy Moline, with her father, Eric Moline, The Rt. Reverend Keith Whitmore and her mother, Carly Joy (Rausch) Moline.



Back row, L-R: Carlton Fowler, Derrick Bender, The Rt. Reverend Keith Whitmore, Mathew Salisbury, Travis Bender. Front row, L-R: Jordyn Beranek, Taylor Beranek, Allison Salisbury, The Ven. Jeanne Stout, Andrew Fowler, The Very Rev. Scott Kirby.

Derrick, Travis, and Taylor were confirmed. Carlton, Matthew, Jordyn, Allison and Andrew reaffirmed their confirmation vows.

Dr. Kent Shifferd, St. Alban's, Spooner, chairs Jamaican Blue Mountain Project

THE BLUE MOUNTAIN PROJECT AT A GLANCE

The Blue Mountain Project grew out of a 1994 college service learning trip to Hagley Gap, in the Blue Mountains of Jamaica. At that time, one of the students wrote in her journal, "I am coming back here some day and somehow I'm going to make things better." Ten years later she began a non-profit organization to build a clinic in Hagley Gap and to do other development work in the village.

Hagley Gap is a district high up in the Blue Mountains of Jamaica—not the Jamaica of Sandals Resorts, but where the poverty level is high because of limited farming opportunities—they often cultivate lands on an 80% grade, hauling water up in buckets—low wages in the coffee factory, almost no passable roads out except by exceptional 4 wheel drives, and of course, ill health. There is no clean water. They bathe in and drink out of the river. Goats and donkeys eliminate in the watershed. And then there are hurricanes which almost always wash out the fordings. And yet, the people are remarkable: strong communities where the orphans and the elderly are cared for, strong extended families; churches, and kids who want badly to go to school. They walk 2 hours one-way to the high school. Once in great a while one of them makes it to college.

Our mission is to work together with the people to improve the infrastructure, education, and health (medical care, clean water, adequate nutrition) and provide emergency relief when it's called for.



Blue Mountain volunteer holding "one of the least of these".

We have a three-phase plan for the clinic and phase I is completed. We have a 900 square foot clinic and provide a nurse two days a week. This year's expansion plan calls for constructing a Spartan dormitory and disease-free water supply for visiting nurses and doctors from the U.S. The clinic and other infrastructure projects are built with volunteer labor from the U.S., Canada, Italy and Germany and, of course, the people of Hagley Gap. We have conducted **extensive education about oral hygiene and HIV/Aids**. We have distributed a ton of food each month.

Our executive director and two staff live in country and work for almost nothing. We are moving into year III of our project. We have a board of directors from the U.S. (Boston to Alaska) and Jamaica. Last year our operations budget was about \$40,000.. This year

it is \$80,000... We finance the operation through the volunteer program (each volunteer is charged \$50.00/day, about half of which goes to support them and the rest into our general revenue fund). We also rely on foundation support and private giving. We have 100 percent giving from our board. We enjoy 501 c 3 tax deductible status from the IRS.

Blue Mountain Project is on the web at www.bluemountainproject.org.

Dr. Kent Shifferd
Chairman, BMP Board of Directors (715) 466 5856
shifferd@centurytel.net

Contributions may be made out to Blue Mountain Project and mailed to Linda Ganister,
372 Kawishiwi Trail, Ely, MN 55731



Northwestern University medical team during "clinic hours" at Hagley Gap.

Men's Sea Kayak Trip - August 13-15, 2007

Experience God and his creation in an adventure that you will never forget. From August 13 through 15, a group of men from the diocese will get into sea kayaks and paddle on the great waters of Lake Superior. We will cross over to Sand Island to explore beautiful beaches and inspiring sea caves. Sand Island also has one of the historic Lake Superior lighthouses that is open to tour. In the evenings we will worship, read scripture, and pray together around a campfire. No paddling experience is necessary and all equipment will be provided. The cost is only \$60 per person and this trip is limited to eight men. If you would like to reserve a spot or get information, please contact Father Art Hancock at (800) 876.5533 or art@crosswoods.com.



Sunday School at St. Alban's

By: The Rev. Bob Rodgers

On Sunday, February 11, a new chapter of worship was opened at St. Alban's, Spooner. Three eager two-year-old children came to hear about Jesus as taught through story and coloring pages. Sunday school has begun at St. Alban's. Deb Durand and Sharen Osborne have taken the lead in providing these children with a Christian Education. Currently, we are using the Guild Room for instruction, but soon we may need to add on.

GOOD FRIDAY OFFERING 2007

Good Friday Offering Destined for Jerusalem and the Middle East

In her Epiphany letter to all congregations, Presiding Bishop Katharine Jefferts Schori has asked that Episcopalians continue to pray for their sisters and brothers in the Holy Land and to support the *Good Friday Offering* as an opportunity to demonstrate our solidarity with Anglicans and all Christians in that troubled region of the world. For the past 85 years the Episcopal Church has taken up a *Good Friday Offering* to be sent to the Episcopal Church in Jerusalem and the Middle East, symbolizing unity with and passionate concern for those who witness to Christ throughout that region.

The Province of the Episcopal Church in Jerusalem and the Middle East covers an enormous area: the whole southern Mediterranean coast from Algeria to Lebanon and Syria, and down to the Persian Gulf and the Horn of Africa, and yet it is one of the smaller Provinces of the Anglican Communion in membership. Outside of the Holy City the countryside is overwhelmingly Islamic and Jewish, and even in Jerusalem the dominant Christian traditions are Greek Orthodox, Roman Catholic, and Armenian Apostolic. Yet, Bishop Riah Abu El-Assal staunchly maintains a visible Anglican presence in the Diocese of Jerusalem—which includes Israel, the Palestinian National Authority, Jordan, Syria and Lebanon—and his sister dioceses of Egypt and North Africa, Cyprus and the Gulf, and Iran are equally involved with numerous ministries throughout the region. Support received through the *Good Friday Offering* translates into operating hospitals, schools, orphanages, and many other programs, accomplished for the benefit of *all* people in the Province, Christian, Jewish, and Muslim alike.

A form to order offering materials, which include a Poster, a Bulletin Shell, and Offering Envelopes, accompanied the Presiding Bishop's Epiphany letter. And she also mentioned that the Bulletin Shell and the Poster continue to be available online, simply by accessing the *Good Friday Offering* home page at www.episcopalchurch.org/agr/friday and printing the file you select.

The *Good Friday Offering* continues to be a primary vehicle of the Episcopal Church's love and care for the church in Jerusalem and the Middle East. *Good Friday Offering* materials are also available through Episcopal Books & Resources in New York City, by calling toll-free (800) 903-5544.

Top 10 Mistakes People Make Regarding Faith Life - Five of Ten

By: Janet L. Sterken, MA
Member of St. John's, Sparta

Not Enough Variety: It is so easy to get into a routine at the gym. We know how long it takes to do whatever we want to do, so we know what we can do in the time we have available. We tend to not want to change anything for fear of compromising the workout. We lift weights Tuesday and Thursday, the same machines in the same order. We run on the treadmill Monday, Wednesday, and Friday. We're likely to do this every week without fail...until we get bored and want to quit. Nothing dictates we can't lift the weights in reverse order or on different days. We could even walk to the gym in lieu of running one of those days. We could bicycle or

row. We could take a yoga or aerobics class in the middle of the week. As noted earlier, in our faith lives, we tend to find the one or two things we do and then not do anything else. Our faith lives become chores we have to do, in which we find no joy or comfort. We need to shake things up: find some new Christian tunes. Host a movie night. Plan a short-term mission trip. Drag a friend to a new volunteering opportunity. Invite a church member with whom we're not too familiar out to lunch. Commit a random act of kindness—anything, because anything that adds variety to our lives enriches our relationships with God.

Carrie Ann Michaud and Scot McWilliams



January 27, 2007, Ron and Ellie Michaud from St. Simeon's celebrated their daughter, Carrie Ann's, wedding to Scot McWilliams at Prior Lake, MN. God blessed them with a beautiful day.

Mother of the bride, The Rev. Ellie Michaud is chaplain at HeatheWood assisted living facility in Eau Claire.

Camp Horstick Set for June 24-29

Mark your calendars! The dates for Camp Horstick have been set, and we want YOU to come! Youth and adults from the Diocese of Eau Claire will be gathering at CrossWoods Adventure Camp in Delta, Wisconsin, June 24-29, 2007, for an incredible time of challenge, worship, fun, and friendship. This is the fifth year that the diocese has used CrossWoods for its summer camp, and if you missed it last year, this summer is your chance! Adventure activities include mountain biking, rock climbing, high and low ropes courses, whitewater canoeing, sea kayaking, and whole host of new surprises that will get your heart pounding! Each day will include "all-camp" events as well as events specifically planned for and targeted at different age groups. In addition to the adventures that each day brings, morning and evening programs help students discover who they are as God's children and what God is calling them to do with their lives.

Camp registration is open to all students leaving grades 2 through 12, including graduating seniors. While there will not be a specific program for adults this year, families are welcome to attend with the adults sharing in the programs. Cost: \$275 per person, family maximum of \$650. Some scholarships are available through the Diocese—for more information, contact the priest at your local Episcopal parish. To register, use the form below, see your priest for a registration form, or call Fr. Art Hancock at CrossWoods (800) 876-5533. While registrations will be taken up to the first day of camp, we are encouraging all campers to register early. Completed registration forms should be sent to the diocese at the address listed below. Upon receipt of your registration, you will be sent an information pack that will give you more information about your week at camp.

Camp Horstick

(A Ministry of the Episcopal Diocese of Eau Claire)

June 24-29-, 2007

Registration Form

Name: _____

City: _____ State: _____ Zip: _____

Gender: _____ Date of Birth: _____ Grade in School (next year): _____

Home Church: _____

T-shirt Size (circle one): Children's XS S M L XL
Adult's XS S M L XL XXL

The fee for Camp Horstick 2007 is \$275 per person.
For scholarship information, contact your local priest.

For any other information, call Fr. Art Hancock at CrossWoods: (800) 876-5533.

Please send completed registration form and \$25 registration deposit to:

**Attn: Camp Horstick Registrations
The Diocese of Eau Claire
510 South Farwell Street
Eau Claire, WI 54701**

